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 1978 A Synonymy of Names for the Ioway Indians. *Journal of the Iowa Archaeological Society* 25:49–77.
 1981 The Ioway, Oto, and Omaha Indians in 1700. *Journal of the Iowa Archaeological Society* 28:1–13.
 1986 Peering at the Ioway Indians through the Mists of Time: 1650-circa 1700. *Journal of the Iowa Archaeological Society* 33:1–74.
 1988 The 1804 "Old Ioway Village" of Lewis and Clark. *Journal of the Iowa Archaeological Society* 35:70–71.

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- 1907 The Indian Authorship of Wisconsin Antiquities. *The Wisconsin Archeologist* (o.s.) 6:167–256.

White, J., and Marshall B. McKusick

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Willey, Gordon R., and Philip Phillips

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Willey, Gordon R., and Jeremy Sabloff

- 1974 *A History of American Archaeology*. San Francisco: Freeman.

Winchell, N. H.

- 1911 *The Aborigines of Minnesota*. St. Paul: Minnesota Historical Society.

Withrow, Randall M.

- 1988 Archaeological Manifestations of the Seventeenth Century Ioway in the Upper Mississippi Valley. Paper presented at the 46th annual Plains Anthropological Conference, Wichita, Kansas.

Withrow, Randall M., James P. Gallagher, and Roland Rodell

- 1988 Oneota Orr Phase and the Seventeenth Century Ioway. Paper presented at the 56th annual meeting of the Society for American Archaeology, New Orleans.

Wittry, Warren L.

- 1961 Bibliography of Wisconsin Archeology. *The Wisconsin Archeologist* 42:43–56.

Zimmerman, Larry J.

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Annotated Bibliography of Ethnographic Sources

compiled by Larry J. Zimmerman

WINNEBAGO/HO-CHUNK

The Winnebago are a relatively well-documented tribe, especially given the early work of Paul Radin and Nancy Lurie's substantial subsequent research. Both published far more papers than are listed below. Those selected provide the widest range of material from their work. David Smith's recent work is especially useful for the Winnebago of Nebraska and comes directly from a Winnebago scholar, often including interviews with Winnebago elders.

Behncke, Nile

1939 Winnebago Legends. *The Wisconsin Archeologist* 20:31-32.

Although no source is given for them, The Warrior of the High Cliff story mentions a specific place on Lake Winnebago.

Carman, Mary R.

1988 The Last Winnebago Indian in Northeast Iowa. *Journal of the Iowa Archeological Society* 35:72-76

A brief discussion of a story of Carman's father about encountering a Winnebago family encamped in the Yellow River Forest in 1941 is put into context. The story is augmented by detail on Emma Big Bear who died at age 99 in Waukon in 1968. Of interest is discussion of shelter and technology, as well as mention of Winnebago stories remembered by Big Bear, though not much detail is given.

Dieterle, Richard L.

1999 The Short Encyclopedia of Hotcâk (Winnebago) Myth, Legend, and Folklore.
<http://members.xoom.com/diete003/>.

In an extensive web site, Dieterle examines a wide range of Hotcâk stories, including those about the Winnebago oral tradition of other nations. He maintains a large set of links to other sites by or about the Winnebago.

Dorsey, George Owen, and Paul Radin

1910 Winnebago. *In Handbook of American Indians North of Mexico, Volume 2*. Bureau of American Ethnology Bulletin 30. Frederick Hodge, ed. Pp. 958-961. Washington, DC: Smithsonian Institution.

Fay, George F.

1967 Treaties between the Winnebago Indians and the United States of America, 1817-1856. Greeley: Colorado State College.

Hall, Robert L.

1995 Relating the Big Fish and the Big Stone: The Archaeological Identity and Habitat of the Winnebago in 1634. *In Oneota Archaeology: Past, Present and Future*. William Green, ed. Pp. 19-30. Report 20. Iowa City: Office of the State Archaeologist of Iowa.

Hall examines the ethnohistory of the Wisconsin Winnebago, who call themselves Ho-Chunk which translates as Big Fish or People of the True or Parent Speech. Winnebago is an Algonquian term that refers to bad smelling water, hence the less romantic Puant, or Stinkards, name given by the French. Hall contends that archaeology, documentary history, and Winnebago tradition suggest Nicolet first met the ancestors of present day Winnebago in southern Cook County, Illinois, not at Green Bay. He also agrees with James Brown's idea of a Huber phase Oneota antecedent for them, as the Puants. He suggests that eastern Wisconsin Lake Winnebago phase is a "cousin" to Orr phase Oneota.

1989 The Material Symbols of the Winnebago Sky and Earth Moieties. *In* The Meaning of Things: Material and Cultural Symbols. Ian Hodder, ed. Pp.178–184. London: Unwin Hyman.

Jones, J. A.

1974 Winnebago Ethnology. *In* Winnebago Indians. David A. Horr, ed. Pp. 25–224. New York: Garland Publishing, Inc.

Prepared for the Indian Claims Commission, Jones provides the most detailed history of the Winnebago using a wide range of primary sources. Specifically, he provides data on the treaties of 1825, 1829, 1832, and 1837.

Lawson, Publius V.

1900 The Habitat of the Winnebago, 1632–1822. Pp. 144-166. Proceedings of the State Historical Society of Wisconsin.

LeMere, Oliver

1922 Winnebago Legends. *The Wisconsin Archeologist* (n.s.) 1:66–68.

Three Winnebago stories are presented about "The Thunder, Eagle and War Clans," The King Bird," and "The Earthmaker."

Lurie, Nancy O.

1952 The Winnebago Indians. Ph.D. dissertation. Evanston, IL: Northwestern University.

Lurie's field research collected starting in 1944 presents a wide range of material on Winnebago life in Wisconsin. This work examines much of the information collected by Radin and became a platform for later projects.

1953 Winnebago Berdache. *American Anthropologist* 55:708–712.

1960 Winnebago Protohistory. *In* Culture and History: Essays in Honor of Paul Radin. Stanley Diamond, ed. Pp. 790-808. New York: Columbia University Press.

This is a detailed account of the Winnebago in the 17th century, based on extensive ethnohistoric evidence.

1961 Mountain Wolf Woman, Sister of Crashing Thunder: The Autobiography of a Winnebago Indian. Ann Arbor: University of Michigan Press.

This classic autobiography is essentially a woman's view of Winnebago culture and follows on Radin's biography of Crashing Thunder.

1978 Winnebago. *In* Handbook of North American Indians, Northeast 15. Bruce Trigger, ed. Pp. 690–707. Washington, D.C.: Smithsonian Institution Press.

Lurie is the primary contemporary ethnographer of the Winnebago of Wisconsin. This work is an excellent summary many of her earlier works, with a particular emphasis on historical movements, but also the impact of social organization on that history. An excellent map (figure 1, page 691) shows land cessions and movements.

Mason, Carol I.

1993 Historic Pottery and Tribal Identification in Wisconsin: A Review of the Evidence and the Problems. *The Wisconsin Archeologist* 74:258–271.

Mason points out the many problems in using ceramic continuity to indicate tribal affiliation. Of special interest is her distrust of a Lake Winnebago Oneota – Winnebago connection due to the impact of disease.

1993 The Archaeology of Paul Radin. Paper presented at the Midwest Archaeological Conference. Manuscript on file, Office of the State Archaeologist, University of Iowa.

Mason points out the difficulty of anyone coming into the body of Winnebago literature and weeding out what might be useful for archaeology. She questions the dependability of Radin's work. His material culture observations may be less reliable than his kinship descriptions, but even those have differences between his earlier and later works. Use of his work demands critical evaluation.

Merry, Carl A., and William Green

1989 Sources for Winnebago History in Northeastern Iowa. *Journal of the Iowa Archeological Society* 36:1–8.

Although not strictly ethnographic, this compilation collects and discusses unpublished primary and secondary sources in regional repositories and the National Archives containing important data on Winnebago life in their first Trans-Mississippi resettlement into the Neutral Ground.

Overstreet, David F.

1981 Applications of Menominee-Winnebago Subsistence Patterns to Late Prehistoric Manifestations in the Green Bay Coastal Corridor. *In* *Current Directions in Midwestern Archaeology: Selected Papers from the Mankato Conference*. Scott F. Anfinson, ed. Pp. 63–90. St. Paul: Minnesota Archaeological Society.

Menominee and Winnebago ethnohistoric and ethnographic accounts provide subsistence models suggesting that the Winnebago were relatively sedentary horticulturalists while the Menominee were hunters and gatherers, but sedentary. These are used to analyze Woodland and Oneota sites in the Coastal Corridor.

Peske, C. Richard

1971 Winnebago Cultural Adaptation to the Fox River Waterway. *The Wisconsin Archeologist* 52:62–70.

Quimby, George Irving

1960 *Indian Life in the Upper Great Lakes, 11,000 B.C. to A.D. 1800*. Chicago: University of Chicago Press.

Chapter 8 gives an overview of the Winnebago and suggests the similarity of the Winnebago culturally to the Algonquian speakers.

Radin, Paul

1909 Winnebago Tales. *Journal of American Folk-Lore* 22:288–313.

Radin relates a wide range of Winnebago stories, some of them repeated in the David Smith (1997) volume.

1915 The Winnebago Myth of the Twins. *Papers of the Southwestern Anthropological Society* 1:1–56.

1920 The Autobiography of a Winnebago Indian: Life, Ways, Acculturation, and the Peyote Cult. *University of California Publications in Anthropology* 16(7):1-91.

The story of S.B. who lived at a time of considerable confusion in Winnebago life. Of particular interest in Part II,2 is a section on the uses of a range of medicines.

1923 The Winnebago Tribe. Pp. 33–550. 37th Annual Report of the Bureau of American Ethnology for the Years 1915–1916.

The major ethnographic report on the Winnebago with materials obtained between 1908 and 1913, the volume also examines Winnebago archaeology in chapter 2, linking the Winnebago to the Effigy Mounds and to the mounds of Lake Koshkonong. Chapter 5 discusses burial practices. In part two clans and their origins are discussed and origin stories are spread throughout. The archaeology section of the work is the primary published source contending that the Winnebago made the Effigy Mounds. Other sections examine a wide range of cultural practices as well as relationships with other tribes. A 1971 University of Nebraska Press reprint is available.

1926 Literary Aspects of Winnebago Folklore. *Journal of American Folk-Lore* 39:18–52.

1926 The Trickster Cycle of the Winnebago. *Primitive Culture* 1:8–86.

1926 *Crashing Thunder: The Autobiography of an American Indian*. New York: D. Appleton.

1948 Winnebago Hero Cycles: A Study in Aboriginal Literature. *Indiana University Publications in Anthropology and Linguistics, Memoir 1*. Bloomington.

1949 The Culture of the Winnebago: As Described by Themselves. *Indiana University Publications in Anthropology and Linguistics, Memoir 2*. Bloomington.

Much repeats the Radin (1923/1971) BAE volume, but comes more directly from his Winnebago informants.

1950 The Origin Myth of the Medicine Rite: Three Versions. *Indiana University Publications in Anthropology and Linguistics, Memoir 3*. Bloomington.

1950 The Origin Myth of the Medicine Rite: Three Versions, the Historical Origins of the Medicine Rite. *International Journal of American Linguistics* 16(1): 1-78.

Syllabary and translation of three origin stories for the medicine rite are presented.

Richards, Patricia B.

1993 Winnebago Subsistence--Change and Continuity. *The Wisconsin Archeologist* 74:272–289.

Looking at subsistence data from the Astor Site (47BR243) to create a subsistence baseline, Richards found that the site shows a heavy emphasis on fish and fishing and may be due to population declines and loss of control over larger territories needed for horticulture and use of upland resources. Supporting the suggestion of the Masons, the connection between Lake Winnebago Oneota and the Winnebago may not be as strong as thought. Though Winnebago ancestry can be found in Lake Winnebago phase, their early history cannot. Southeast Wisconsin

Oneota sites in the 18-19th centuries seem to be seasonal horticultural villages supported by aquatic and riparian resources, abandoned for fall/winter hunting and spring maple sugaring.

Salzer, Robert J.

1987 Preliminary Report on the Gottschall Site (47IA80). *The Wisconsin Archeologist* 68:419–472.

Gottschall contains more than 40 pictographs and petroglyphs. Excavations indicate that they may date from around AD 900. Blue Earth phase Oneota ceramics appear in the upper levels of D zone. Salzer suggests that Blue Earth leads to Orr leads to Ioway. He also suggest that analysis of some of the Gottschall paintings illustrate Ioway and Winnebago myths, especially Red Horn.

1993 Oral Literature and Archaeology. *The Wisconsin Archeologist* 74:80–119.

A series of five out of 40 pictographs in the Gottschall rockshelter (47IA80) in southeastern Wisconsin connect directly to the Red Horn tradition of the Winnebago with dates for the rock art's creation at AD 900–1000. Salzer suggests the importance of examining oral tradition in archaeology.

Smith, Alice. E. and Vernon Carstensen

1974 Report of the Economic and Historical Background for the Winnebago Indian Claims. *In* Winnebago Indians. David A. Horr, ed. Pp. 225–453. New York: Garland Publishing, Inc.

As part of Indian Claims Commission documents, the authors detail the economic uses of Winnebago lands in Wisconsin, mostly considering non-Indian activity, but they discuss some native land use.

Smith, David L.

1986 The Events Leading up to the Permanent Split within the Winnebago Tribe, 1800–1816. M. A. Thesis, University of California-Los Angeles.

Although mostly historical, this document contains a section (II) on the social and political organization of the Winnebago, as well as comments on customs and ceremonies. Pages 31–52 summarize Winnebago social and political structure. Section IV considers the breakdown of tribal institutions after 1807 and pages 116–139 contain interviews with Winnebago elders on a range of topics, emphasizing clan structure.

1996 Ho-Chunk Tribal History: The History of the Ho-Chunk People from the Mound building Era to the Present Day. Winnebago, NE: Nebraska Indian Community College.

Mostly historical, Smith uses chapter 3 to discuss traditional Ho-Chunk culture.

1997 Folklore of the Winnebago Tribe. Norman: University of Oklahoma Press.

Oral tradition of the Ho-Chunk ranges from creation stories to trickster myths. Many stories relate to animals. Of interest is that many of the stories are new, containing very contemporary elements to make the stories applicable to modern life.

Spector, Janet D.

1974 Winnebago Indians, 1634-1829: An Archeological and Ethnohistoric Investigation. Ph.D. dissertation. Madison: University of Wisconsin.

Spector's range of source materials is substantial and useful.

1977 Winnebago Indians and Lead Mining: A Case Study of the Ethnohistoric Approach in Archaeology
Midcontinental Journal of Archaeology 2:131–137.

Material from 47JE93, the Crabapple Point Site on Lake Koshkonong, through the use of historical documents, could be interpreted as involvement of the Winnebago in the lead mining and processing trade.

Staeck, John P.

1993 Chief's Daughters, Marriage Patterns, and Construction of Past Identities: Some Suggestions on Alternative Methods for Modeling the Past. The Wisconsin Archeologist 74:370–399.

Using Winnebago oral tradition to re-evaluate the Lake Winnebago Oneota – Winnebago connection, Staeck suggests that the reasons a connection may not have been demonstrable is due to erroneous expectations as to what prehistoric Winnebago culture might have been like. His evidence suggest that hierarchical and either matrilineal or uxorilineal residence might be a more appropriate model.

Stout, Arlow B.

1910 The Winnebago and the Mounds. The Wisconsin Archeologist (o.s.) 9:101–103

Stout discusses comments in 1910 of a Winnebago, Fred Dick, that the Winnebago built round mounds for burial. Dick would not specifically say they built effigy mounds, though he said Indians did build them and that they were spirit animals.

Temple, Wayne

1966 Indian Villages of the Illinois Country. Scientific Papers Vol. 2, No. 3. Springfield: Illinois State Museum.

Most of the book covers the Algonquian tribes in the Illinois, but Chapter 7 (188–195) covers the Winnebago, discussing their general movements.

Welker, Glenn

1996 Hochunk (Winnebago) Literature. <http://www.indians.org/welker/winnebag.htm>

This web site gives text for three Winnebago stories, Boy Stolen by Thunderbird, Holy Song (Medicine Song), and Some Adventures of the Little Hare.

Wolley, David

1984 The Winnebago. *NEBRASKAland Magazine* 62(1):40–42.

Wooley briefly covers the ethnography and history of the Winnebago and their arrival in Nebraska.

IOWA (IOWAY)/OTOE (OTO)/MISSOURIA

Ethnographic materials on the Iowa, Oto, and Missouria are more limited than those on the Winnebago or the Sac and Fox, but are substantive. Given that the tribes are often described together, the materials here are presented together. An important compilation of materials by Jimm G. Good Tracks (1999) is available on the world wide web. Only a few of his sources are annotated below. Mildred Wedel's work on Ioway origins is probably the best demonstration of the Direct Historical Approach in the Upper Midwest, also containing descriptions of Ioway lifeways based on explorer accounts. Skinner provided a range of materials looking especially at traditional culture. Foster, a contemporary Iowa anthropologist, has recently begun a major publishing project on the Ioway and related groups, including a substantial web site.

Anderson, Duane C.

1973 Iowa Ethnohistory: A Review, Part I. *Annals of Iowa* 41:1228–1241,

Anderson traces the emergence of the "aiaoua" tribe from a portion of Oneota culture in Iowa, then looks at early accounts placing the Ioway in ten different locations in Iowa and Illinois prior to land cessions starting in 1824.

Blaine, Martha R.

1979 *The Ioway Indians*. Norman: University of Oklahoma Press.

Blaine's work is the only book length treatment of Ioway history. The archaeology is substantially dated. Much of the coverage is from the time after movement out of Iowa into Indian Territory. A 1995 edition of the book contains a new preface.

Catlin, George

1844 *Letters and Notes on the Manners, Customs, and Conditions of the North American Indians*.

Reprint 1973. New York: Dover Books.

Catlin painted and discussed many Ioway, Oto, and Missouri on his trips up the Missouri River. His are among the earliest ethnographic reports on the groups.

Chapman, Basil.

1965 *The Otoes & Missourias*. Oklahoma City: Times Journal Publishing Co.

Although the report is mostly historical, Chapman includes a number of descriptions of Oto and Missouri culture, movements, and disputes over treaties.

1974 *The Prehistoric and Historic Habitat of the Missouri and Oto Indians*. *History of the Otoe and Missouri Lands*. In, David A. Horr, ed.. New York: Garland Publishing, Inc.

Chapman provided the primary documentation for the Indian Claims Commission for the Oto and Missouri and reviews both treaties and movements in detail, as well as providing some data on land use.

Chapman, Carl and Eleanor Chapman

1964 *Indians and the Archaeology of Missouri* (Missouri Handbook No. 6). Columbia: University of Missouri Press.

Pages 81–90 give an overview of Oneota in the state and the likely ancestry of the complex to the Siouan speakers. Pages 91–112 suggests examines the Missouri and the Osage. The authors suggest that the Missouri were subservient to the Osage until 1736 when they left to join the Oto.

Foster, Lance M.

1994 *Sacred Bundles of the Ioway Indians*. Master's Thesis. Ames: Iowa State University.

Done with concern for NAGPRA, Foster describes the sacred bundle system of the Ioway. Most bundles descriptions are either unpublished or in older or hard to find sources. Of interest is chapter 3 on historical and cultural contexts of the Ioway. Sacred stories are included from Skinner with some attention paid to how stories might correlate to Oneota archaeology (p. 20).

1996 *The Ioway and the landscape of Southeast Iowa*. *Journal of the Iowa Archeological Society* 43:1–5.

Using Ioway language and oral tradition, Foster examines the connections to the land, looking briefly at several southeast Iowa locales and sites including Iowaville.

1999 Tanji na Che: Recovering the Landscape of the Ioway. *In* *Recovering the Prairie*. Robert Sayre, ed. Pp. 178-190. Madison: University of Wisconsin Press.

Using Ioway language and legends, Foster considers the Ioway adaptation to the prairie landscape. He discusses some specific sites, and their probable uses. Page 184 reproduces the No Heart map with a key to sites on 185, based on Green (1995).

Good Tracks, Jimm G.

1997 Ioway-Otoe-Missouria Indian Traditional Stories. Lawrence, KS: Baxoje-Jiwere Language Project.

Rabbit, a trickster, is a culture hero of many traditional stories.

1999 Ioway-Otoe-Missouria Bibliography. <http://spot.colorado.edu/~koontz/tracks/jgtiombib.htm>.

Good Tracks has compiled a substantial list of ethnographic and linguistic sources materials on the three tribes as part of a broader Chiwere linguistics project of John Koontz.

Green, A. L.

1930 The Otoe Indians. *Publications of the Nebraska State Historical Society* 21:175-209.

Green, William

1995 The 1837 Ioway Map. Paper presented at the annual meeting of the American Society for Ethnohistory. Ms on file at the Office of the State Archaeologist, University of Iowa.

An 1837 map presented to the US government by Ioway leader No Heart depicts Ioway settlement locations and cultural and natural features of a large portion of the Upper Mississippi and Missouri River areas.

Gussow, Zachary

1974 Background Material on the Sac, Fox, and Iowa Indians as of 1953. *In* *Sac, Fox and Iowa Indians* 1-3. David Horr, ed. Pp. 33-236. New York: Garland Publishing Company.

Prepared for the Indian Claims Commission, pages 35-57 specifically deal with Iowa hunting territories in eastern Iowa and Missouri.

Henning, Dale R.

1992 Cultural Adaptations to the Prairie Environment: The Ioway Example. *In* *Proceedings of the Twelfth Annual North American Prairie Conference*. Daryl D. Smith and Carol A. Jacobs, eds. Pp. 193-194. Cedar Falls: University of Northern Iowa.

Henning gives an overview of Ioway adaptations which emphasized a mixed subsistence base, being able to shift easily from dependence on one prairie resource to another.

Henning, Dale R., and Duane C. Anderson

1985 The Blood Run Archeological Site: A Landmark in Plains-Midwestern Prehistory. Ms. on file, Office of the State Archaeologist, University of Iowa.

This document provides an overview of the site and its potential. The authors note probable multi-tribal use of the site for ceremonial and social purposes by Ioway, Oto and Yankton Dakota, as well as Omaha.

Melody, G.H.C.

1845 Notice sur Les Indiens Ioway et sur Le Nuage Blanc, 1er Chef de la Tribu. Paris: Imprimerie de Wittersheim,

Using Catlin's drawings and descriptions, this French publication gives brief descriptions of rituals including death songs (p. 19).

Miner, William Harvey

1911 *The Ioway*. Cedar Rapids, IA: Torch Press

This short work contains reprinted treaties, a grammar and a range of historical information, with some of it on Ioway movements.

Skinner, Alanson

1915 *Societies of the Ioway, Kansa, and Ponca Indians*. Anthropological Papers of the American Museum of Natural History 11(9). New York.

1920 *Medicine Ceremony of the Menomini, Iowa, and Whapeton Dakota, with Notes on the Ceremony among the Ponca, Bungi, Ojibwa, and Potawatomi*. Museum of the American Indian, Heye Foundation, Indian Notes and Monographs 4. New York.

1925 *Traditions of the Iowa Indians*. *Journal of American Folk-Lore* 38:425–506.

1926 *Ethnology of the Iowa Indians*. *Bulletin of the Public Museum of the City of Milwaukee* 5(4):181–354.

Skinner provides a wealth of information regarding Iowa lifeways including descriptions of villages, material culture, and kinship.

Wistrand-Robinson, Lila, and Otoe and Iowa Language Speakers

1977 *Jiwere-Baxoje Wan'shige Uk'enye Ich'e: Otoe and Iowa Indian Language, Books 1 and 2*. Park Hill, OK: Jiwere-Baxoje Language Project.

Basic grammar and vocabulary guide for the Chiwere (Oto and Ioway) language.

(Wedel), Mildred Mott

1938 *The Relation of the Historic Indian Tribes to Archaeological Complexes in Iowa*. *Iowa Journal of History and Politics* 38:427–506.

An early effort to connect Iowa tribes to archaeology uses the work of Keyes and Orr. The presence of Iowa in NW Iowa and NE Iowa is discussed with a detailing of Oneota statewide. Still of use is an appendix listing maps showing locations of tribes.

Wedel, Mildred Mott

1976 *Ethnohistory: Its Payoffs and Pitfalls for Iowa Archeologists*. *Journal of the Iowa Archaeological Society* 23:1–44.

The paper above and those following should be read as a unit. Wedel continued her investigation of the Iowa and their origins until the end of her career. Most of the papers contain elements relating to the cultural practices and beliefs of the Ioway as recorded by early French explorers in the region.

1978 *A Synonymy of Names for the Ioway Indians*. *Journal of the Iowa Archeological Society* 25:49–77.

Wedel lists and discusses Ioway Indian names and their sources.

1981 *The Ioway, Oto, and Omaha Indians in 1700*. *Journal of the Iowa Archaeological Society* 28:1–13.

Using Le Sueur's journal excerpts and Delisle's maps, Wedel details the locations of the Ioway, Oto and Omaha in 1700. Of special interest is the discussion of what is probably the Blood Run Site in Lyon County, Iowa, and the possibility of an Ioway village on Lake Okoboji.

1986 Peering at the Ioway Indians through the Mists of Time: 1650-circa 1700. *Journal of the Iowa Archeological Society* 33:1–74.

Wedel looks first at the movement and locations of the Ioway based on accounts of European travelers in the region. Of special interest is the Perrot description of the Ioway, particularly the calumet ceremony. The second section is more ethnographic, taking the interesting approach of looking at the ethnographic descriptions and comparing it to known archaeology. She looks primarily at the economic system, focusing on scheduling, bison hunting, gardening and the look of the villages. She briefly examines kinship and ritual life. There is little description of death/burial ritual.

1988 The 1804 "Old Ioway Village" of Lewis and Clark. *Journal of the Iowa Archeological Society* 35:70–71.

Wedel presents a long letter from Ellison Orr regarding a description of the "old Ioway village" discussed by Lewis and Clark in their July 28, 1804 journal entry. On the Iowa side of the Missouri River near the Mouth of Mosquito Creek, near Indian Creek, the village would be near Council Bluffs. Wedel concurs with Orr's analysis and suggests that remains of the village would have been destroyed.

Whitman, William

1937 *The Oto*. New York: Columbia University Contributions to Anthropology 38.

1939 Origin Legends of the Oto. *Journal of American Folk-lore* 51:173–205.

Withrow, Randall

1985 A Critical Assessment of the Ethnohistoric Archaeology of the Ioway and an Agenda for the Future. Manuscript on file, Office of the State Archaeologist, University of Iowa.

Withrow provides a thorough overview of ethnohistoric and archaeological sources related to the origin of the Iowa. He offers several suggestions for research, the key being whether "Oneota" is an appropriate unit of study.

Wolley, David

1984 *The Oto and Missouri*. *NEBRASKAland Magazine* 62(1):36.

Wolley briefly describes the background and culture of the Oto and their life in Nebraska.

OMAHA/PONCA

Barnes, R. H.

1984 *Two Crows Denies It: A History of Controversy in Omaha Sociology*. Lincoln: University of Nebraska Press.

Cash, Joseph H. and Gerald W. Wolff

1975 *The Ponca People*. Phoenix, AZ: The Indian Tribal Series.

Pages 1–5 give a summary of Ponca origins, and later pages discuss cultural practices, but most of the volume is historical documentation of Ponca removal to Indian Territory and its aftermath.

Dorsey, George Owen

1884 Omaha Sociology. Third Annual Report of the Bureau of American Ethnology. Washington, DC: Smithsonian Institution.

One of the earliest suggestions of Omaha and Ponca origins in the lower Ohio River valley, based on oral traditions, appears on page 212.

1890 The Cegiha Language. Contributions to North American Ethnology 4. Washington DC: U.S. Department of the Interior.

1894 A Study of Siouan Cults. 11th Annual Report of the Bureau of American Ethnology. Washington, DC: Smithsonian Institution.

1896 Omaha Dwellings, Furniture, and Implements. 13th Annual Report of the Bureau of American Ethnology, Pp. 263–288. Washington, DC: Smithsonian Institution.

Fletcher, Alice C., and Francis La Flesche

1888 Glimpses of Child-life among the Omaha Tribe of Indians. Journal of American Folk-lore 2:115–123.

1892 Hae-Thu-Ska Society of the Omaha Tribe. Journal of American Folk-lore 5:135–144.

1893 A Study of Omaha Indian Music. Archaeological and Ethnological Papers of the Peabody Museum 1(5). Cambridge, MA.

1911 The Omaha Tribe. 27th Annual Report of the Bureau of American Ethnology for the Years 1905–1906. Pp. 27–627. Washington, DC: Smithsonian Institution.

The primary ethnography of the Omaha, the volume contains a wide range of material on traditions, lifeways, material culture, and belief systems. Reprinted by the University of Nebraska Press.

Fontenelle, Henry

1885 History of the Omaha Indians. Transactions and Reports of the Nebraska State Historical Society 1:76–85.

Fortune, Reo

1932 Omaha Secret Societies. New York: Columbia University Press.

Hastings, Dennis

1984 An Omaha Chronology. NEBRASKAland Magazine 62(1):21.

Hastings briefly reviews Omaha history from the late 1670s to the time of the establishment of the Nebraska reservation.

Howard, James

1965 The Ponca Tribe. Bureau of American Ethnology Bulletin 195. Washington, DC: Smithsonian Institution.

Howard's is the only full-length ethnographic treatment of the Ponca, written in collaboration with Peter Le Claire, tribal historian, and other tribal members.

Jablow, Joseph

1974 Ponca Indians: Ethnohistory of the Ponca. New York: Garland Publishing Company.

Records prepared for part of Indian Claims Commission proceedings. Jablow notes that the Ponca split from the Omaha (p. 35). He summarizes their movements based on accounts in oral tradition and historical documents.

La Flesche, Francis

1889 Death and Funeral Customs among the Omahas. *Journal of American Folk-lore* 2:3–11.

1927 Omaha Bow and Arrow Makers. *Smithsonian Institution Annual Report of 1926*. Pp. 487-494. Washington, DC.

1913 The Omaha Tribe. *Science* 37:982–983.

1963 The Middle Five: Indian Schoolboys of the Omaha Tribe. Madison: University of Wisconsin Press.

Meyers, Thomas

1992 Birth and Rebirth of the Omaha. Lincoln: University of Nebraska Museum.

Olson, Paul A.

1979 The Book of the Omaha: Literature of the Omaha People. Lincoln: Nebraska Curriculum Development Center.

O'Shea, John M., and John Ludwickson

1992 Archaeology and Ethnohistory of the Omaha Indians: The Big Village Site. Lincoln: University of Nebraska Press.

Although primarily archaeological, the report is one of the better ethnohistoric summaries of the Omaha.

Pairns, James W., and Daniel Littlefield, Jr., eds

1995 Ke-ma-ha: The Omaha Stories of Francis La Flesche. Lincoln: University of Nebraska Press.

Ridington, Robin

1987 Omaha Survival: A Vanishing Indian Tribe That Would Not Vanish. *American Indian Quarterly* 11:37–51.

1988 Images of Cosmic Union: Omaha Ceremonies of Renewal. *History of Religions* 28:135–150.

1992 A Sacred Object as Text: Reclaiming the Sacred Pole of the Omaha Tribe. *American Indian Quarterly* 17:83–99.

Ridington, Robin and Dennis Hastings

1997 Blessing for a Long Time: The Sacred Pole of the Omaha Tribe. Lincoln: University of Nebraska Press.

The authors use Omaha poetics to document the origin, role, importance and return of Umon'hon'ti, the real Omaha, from the Peabody Museum in 1989.

Tate, Michael

1991 The Upstream People: An Annotated Research Bibliography of the Omaha Tribe. Metuchen, NJ: Scarecrow Press.

Tate provides a range of useful source material on the Omaha.

Welsch, Roger

1981 *Omaha Tribal Myths and Trickster Tales*. Chicago: Sage Books.

Several stories give indications of an eastern origin near a large body of water. One states that on leaving the water people were provided with bluish stone for making tools.

1984 The Old Villagers: The Omaha and Ponca. *NEBRASKAland Magazine* 62(1):16-20

Welsch gives a literary view of the daily life of the Omaha and Ponca.

Will, George F. and George E. Hyde

1965 (orig 1917) *Corn Among the Indians of The Upper Missouri*. Lincoln, NE: Bison Books.

Practices surrounding the growth and uses of corn among the Omaha, Ponca, Otoe, and Osage are discussed.

Zimmerman, Charles L.

1941 *White Eagle: Chief of the Poncas*. Harrisburg, PA: Telegraph Press.

Chapter 4 gives a history of the Ponca that is weak, trying to connect the Ponca to groups like Hopewell and the Maya. Even the Norse are involved (p. 41). Other sections of the book regarding customs and traditions seem a bit better. The book has interesting material but needs to be used with great caution, in part as a personal account of an M.D. working with the Ponca.

OTHER DHEGIHAN SPEAKERS

Henning, Dale R.

1993 The Adaptive Patterning of the Dhegiha Sioux. *Plains Anthropologist* 38:253-264.

If one accepts that the common cultural tradition leads to common material culture, the connections should be archaeologically evident. The Dhegihans, who should be technologically similar, are not, but share linguistic, social and religious traits. Henning suggests that technological changes can be rapid. He provides summaries of the oral tradition and the archaeological evidence for each group. Late arrivers on the Plains, the Dhegihans quickly adapted to the subsistence practices of their new neighbors, but maintained other aspects of their culture.

Marriott, Alice

1974 *Osage Indians II: Osage Research Report and Bibliography of Basic Research References*. New York: Garland Publishing Company.

A compendium of primary Osage sources, the volume was prepared for the Indian Claims Commission. Of special interest is Marriott's discussion of Dorsey's work.

Molloy, Paula

1993 Hunting Practices at an Historic Plains Indian Village: Kansa Ethnoarchaeology and Faunal Analysis. *Plains Anthropologist* 38(143): 187-197.

Faunal materials from the Blue Earth village, the earliest documented Kansa site (late 17th-early 18th century), show that cervids were taken during seasons when bison were limited, contrary to ethnohistoric accounts of Kansa subsistence.

Purrington, Burton L.

1983 Ethnohistoric Evidence for Adaptation to the Plains Environment by the Historic Osage. *In* *Prairie Archaeology*. Guy E. Gibbon, ed. Pp. 53–62. Publications in Anthropology 3. Minneapolis: University of Minnesota Department of Anthropology.

Shortly after the introduction of the horse, the Osage added equestrian bison hunting to their hunting-horticultural economy, contradicting interpretations that the Osage didn't become bison hunters until forced onto a reservation on the Plains. Bison hunting is seen as a positive response to environmental potential rather than an adjustment to environmental necessity.

Swan, Daniel C. and Gregory Campbell

1989 Differential Reproduction Rates and Osage Population Change, 1877–1907. *Plains Anthropologist* 34: 61–70.

Using data from Osage full and mixed bloods, the woman-child ratio suggests that mixed bloods had significantly higher fertility rates than full bloods. Reasons for it are explored.

Vehik, Susan

1993 Dhegiha Origins and Plains Archaeology. *Plains Anthropologist* 38:231–252.

Most archeological approaches see the Dhegiha as originating in the SE Kansas, SW Missouri, NW Arkansas, and NE Oklahoma, but this requires substantial reinterpretation or dismissal of oral histories. Vehik analyzes both kinds of data. Specifically looking at Caddoan connections or influences, she suggests that the Dhegiha show little evidence of residing near Caddoans for much time and offers a 17th century arrival on the Plains and an Oneota origin.

Voget, Fred W.

1974 *Osage Indians I: Osage Research Report*. New York: Garland Publishing Company.

Published reports from the Indian Claims Commission, the volume examines primary sources about Osage seasonal cycles and movements as well as documented interactions with neighboring tribes. Of interest is the Missouri and Arkansas section (pp 118–139).

Wedel, Waldo

1983 Native Subsistence Adaptations in the Great Plains. *Transactions of the Nebraska Academy of Sciences* 11:93–110.

Wedel gives an overview of the major adaptations to the Plains environment. Pages 103-104 briefly looks at agricultural production for the Dhegiha groups who raised between 15–30 bushels of maize and beans per family per year.

SAUK (SAC) AND FOX (MESQUAKIE OR MESKWAKI)

Bibliographic materials on the Sauk and Fox heavily emphasize the Fox. They range from small papers such as those published by Michelson in the Bureau of American Ethnology Annual Report (40) on a Fox Indian woman's autobiography in 1925 to extensive treatments by Tax and his students. Most of these are not annotated below. Many emphasize either the role of the Sac and Fox in 18th century warfare or their lives in the mid-late 20th century. A sampling of these follows.

Bicknell, A. D.

1901 The Tama County Indians. *Annals of Iowa* (3rd series) 4:196–208.

Busby, Allie B.

1886 Two Summers among the Musquakies, Relating to the Early History of the Sac and Fox Tribe, Incidents of their Noted Chiefs, Location of the Foxes, or Musquakies, in Iowa, with a Full Account of thier Traditions, Rites, and Ceremonies. Vinton, IA: Herald Books and Job Rooms.

Callendar, Charles

1962 Social Organization of the Central Algonkian Indians. Milwaukee Public Museum Publications in Anthropology 7.

1978a Fox. *In Handbook of North American Indians, Northeast 15*. Bruce Trigger, ed. Pp. 636-647. Washington, D.C.: Smithsonian Institution Press.

1978b Sauk. *In Handbook of North American Indians, Northeast 15*. Bruce Trigger, ed. Pp. 648-655. Washington, D.C.: Smithsonian Institution Press.

Both papers by Callendar provide an excellent summary of Sac and Fox ethnography and history, looking at a range of topics. Figure 1 (page 637) is a map showing documented tribal movements.

Foley, Douglas

1995. *The Heartland Chronicles*. Philadelphia: University of Pennsylvania Press.

Anthropologist Foley returns to his hometown, Tama, Iowa, and provides a sensitive ethnographic treatment of the contemporary Meskwaki.

Forsyth, Thomas

1912 An Account of the Manners and Customs of the Sauk and Fox Nations of Indian Traditions (1827). *In Emma Blair, ed. Indian Tribes of the Upper Mississippi Valley, Volume 2*. Cleveland: Arthur H. Clark.

Forsyth's is the earliest and one of the most complete ethnographies of the Sauk and Fox.

Gearing, Frederick O.

1970 *The Face of the Fox*. Chicago: Aldine.

Gearing's work is based upon the long term Fox Project and primarily looks at the Fox from the late 1940s through 1959.

Gearing, Frederick O., Robert McC. Netting, and Lisa R. Peattie, eds.

1960 *Documentary History of the Fox Project 1948–1959*. Chicago: Univeristy of Chicago Department of Anthropology.

The individual papers in this volume are not included in this bibliography, but should be examined for those interested in the post-World War II Meskwaki.

Green, Michael D.

1983 We Dance in Opposite Directions. *Ethnohistory* 30:129–140.

Discusses the continuing distinctions between the Sac and the Meskwaki.

Goddard, Ives

1975 Fox Social Organization, 1650–1850. *In Papers of the 6th Algonquian Conference, 1974*. William Cowan, ed. Pp. 128–140. Mercury Series Paper 23. Ottawa: National Museum of Man

Gussow, Zachary

1974 Background Material on the Sac, Fox, and Iowa Indians as of 1953. *In Sac, Fox and Iowa Indians 1-3*. David Horr, ed. Pp. 33–236. New York: Garland Publishing Company.

Prepared for the Indian Claims Commission, pages 185–236 specifically deal with the Sauk, their customs and manners. Earlier pages deal with the Sauk and Fox, but combined with the Iowa.

Hagan, William T.

1958 *The Sac and Fox Indians*. Norman: University of Oklahoma Press.

Hagen provides the only book length treatment of both groups, combining both ethnography and culture history.

Hewitt, J. N. B.

1910 Sauk. *In Handbook of American Indians North of Mexico, Volume 2*. Bureau of American Ethnology Bulletin 30. Frederick Hodge, ed. Pp. 471–480. Washington, DC: Smithsonian Institution.

Hunter, William A.

1956 Refugee Fox Settlements among the Seneca. *Ethnohistory* 3:11–20.

Jablow, Joseph

1974 *Indians of Illinois and Indiana*. New York: Garland Publishing Company.

Prepared for the Indian Claims Commission, this document mostly concerns claims of the Kickapoo, Illinois, and Potawatomi, but the Sac and Fox are mentioned in many places in the volume.

Joffe, Natalie F.

1940 The Fox of Iowa. *In Acculturation in Seven American Indian Tribes*, Ralph Linton, ed. Pp. 259–331. New York: Appleton Century.

Jones, William

1907 Fox Texts. *Publications of the American Ethnological Society* 1.

1911 Notes on the Fox Indians. *Journal of American Folk-lore* 24:209–237.

1939 *Ethnography of the Fox Indians*. Bureau of American Ethnology Bulletin 125. Washington, DC: Smithsonian Institution.

Himself a Fox, Jones' material is an important contribution. In the texts he relates a range of firsthand materials, but the ethnography published after his death (edited by Fisher) is less useful.

Kellogg, Louise Phelps

1908 The Fox Indians During the French Regime. Pp. 142–188. *Proceedings of the State Historical Society of Wisconsin*.

Michelson, Truman

1913 Review of *Folklore of the Mesquakie Indians of North America* by Mary A. Owen. *Current Anthropological Literature* 2:233–237.

1922 How Mesquakie Children Should Be Brought Up. *In American Indian Life*. Elsie Clews Parsons, ed. Pp. 81–86. (Reprint 1991, Lincoln: University of Nebraska Press).

1925a The Traditional Origin of the Fox Society Known as "The Singing Around Rite." 40th Annual Report of the Bureau of American Ethnology for the Years 1918-1919. Pp. 541-615. Washington, DC: Smithsonian Institution.

1925b List of [Fox] Stems. 40th Annual Report of the Bureau of American Ethnology for the Years 1918-1919. Pp. 616-658. Washington, DC: Smithsonian Institution.

1925c The Autobiography of a Fox Indian Woman. 40th Annual Report of the Bureau of American Ethnology for the Years 1918-1919. Pp. 291-349. Washington, DC: Smithsonian Institution.

1925d The Mythical Origin of the White Buffalo Dance of the Fox Indians. 40th Annual Report of the Bureau of American Ethnology for the Years 1918-1919. Pp. 23-289. Washington, DC: Smithsonian Institution.

1925e Notes on the Fox Society Known as Those Who Worship the Little Spotted Buffalo. 40th Annual Report of the Bureau of American Ethnology for the Years 1918-1919. Pp. 497-539. Washington, DC: Smithsonian Institution.

1925f Notes on Fox Mortuary Customs and Beliefs. 40th Annual Report of the Bureau of American Ethnology for the Years 1918-1919. Pp. 351-496. Washington, DC: Smithsonian Institution.

1927 Contributions to Fox Ethnology. Bureau of American Ethnology Bulletin 85. Washington, DC: Smithsonian Institution.

1930 Contributions to Fox Ethnology II. Bureau of American Ethnology Bulletin 95. Washington, DC: Smithsonian Institution.

1937 A Fox Miscellany. Bureau of American Ethnology Bulletin 114. Washington, DC: Smithsonian Institution.

1938 Sol Tax on the Social Organization of the Fox. *American Anthropologist* 40:177-179.

Miller, Walter

1955 Two Concepts of Authority. *American Anthropologist* 57:271-289.

Mooney, James

1907 Foxes. In *Handbook of American Indians North of Mexico, Volume 1*. Bureau of American Ethnology Bulletin 30. Frederick Hodge, ed. Pp. 472-474. Washington, DC: Smithsonian Institution.

Oswalt, Wendell H., and Sharlotte Neely

1999 The Mesquakie: Warriors and Farmers of the Woodland Fringe. In *This Land Was Theirs: A Study of Native Americans*, 6th edition. Wendell H. Oswalt and Sharlotte Neely, eds. Pp. 367-403. Mountain View, CA: Mayfield Publishing Company.

A solid summary of Meskwaki history and culture based on a range of primary sources.

Polgar, Steven

1960 Biculturation of Mesquakie Teenage Boys. *American Anthropologist* 62:217-235.

Skinner, Alanson B.

1923-1925 Observations on the Ethnology of the Sauk Indians. *Bulletin of the Public Museum of the City of Milwaukee* 2(3):87-116.

The emphasis of this paper is on material culture.

Smith, Huron H.

1928 Ethnobotany of the Meskwaki Indians. *Bulletin of the Public Museum of the City of Milwaukee* 4:175-326.

The work examines plants and plant use as the title suggests.

Stuki, Larry R.

1967 Anthropologists and Indians: A New Look at the Fox Project. *Plains Anthropologist* 12:300–317.

Tax, Sol

1955 The Social Organization of the Fox. *In* *Social Anthropology of North American Indian Tribes*. Fred Eggan, ed. Pp. 243–282. Chicago: University of Chicago Press.

Tax's piece is important for not only its content but for extensive research done on the Fox by Tax and his University of Chicago students between 1948 and 1959.

Temple, Wayne

1966 Indian Villages of the Illinois Country. *Scientific Papers* 2(3):1–218. Springfield: Illinois State Museum.

Chapter III gives a summary of the Sauk and Fox in Illinois.

Ward, Duren

1906 The Meskwaki People of Today. *Iowa Journal of History and Politics* 4:190–219.

Waseskuk, Bertha

1978 Mesquakie History—As We Know It. *In* *The Worlds Between Two Rivers: Perspectives on American Indians in Iowa*. Gretchen Bataille, David Gradwohl, and Charles Silet, eds. Pp. 54–61. Ames, IA: Iowa State University Press. (Revised 2000, Iowa City: University of Iowa Press.)

EASTERN SIOUX (DAKOTA/SANTEE/YANKTON)

Eastman, Mary

1849 *Dahcotah; Or the Life and Legends of the Sioux Around Fort Snelling*. New York: John Wiley.

Feraca, Stephen and James Howard

1963 The Identity and Demography of the Dakota or Sioux Tribe. *Plains Anthropologist* 8:80–84.

Hickerson, Harold

1988 *The Chippewa and Their Neighbors: A Study in Ethnohistory*. Prospect Heights, IL: Waveland Press.

Focusing primarily on the Chippewa, Hickerson examines their interaction with the Eastern (Dakota) Sioux. His approach is cultural ecological to a degree. Of special interest is the impact of changing economic interrelationships on population movements.

Howard, James

1966 *The Dakota or Sioux Indians: A Study in Human Ecology*. Dakota Museum Anthropological Papers 2.

This brief ethnographic monograph also considers Dakota history. The major emphasis is on material culture.

Johnson, Elden

1969 *Peoples of Prehistoric Minnesota*. St. Paul: Minnesota Historical Society.

Pages 20–26 consider the Mississippian peoples in Minnesota, especially the Oneota complex and its connections to the Iowa, Omaha, and Oto. As well, he attributes the Cooper site near Mille Lacs to the eastern Dakota.

Landes, Ruth

1968 *The Mystic Lake Sioux: Sociology of the Mdewakantonwan Santee*. Madison: University of Wisconsin Press.

Landes' introductory chapter provides a good history of the Santee and the remainder examines political organization, kinship, and subsistence. The volume is based on 1935 fieldwork.

Lowie, Robert H.

1913 Dance Associations of the Eastern Dakota. *Anthropological Papers of the American Museum of Natural History* 11(2):101-142. New York.

Meyer, Roy W.

1967 *History of the Santee Sioux: United States Indian Policy on Trial*. Lincoln: University of Nebraska Press.

The first chapters, *The European Meets the Sioux* and *Americans Move In*, give a summary of Santee movements

Nicollet, Joseph N.

1976 Joseph N. Nicollet on the Plains and Prairies: The Expeditions of 1838–39 with Journals, Letters, and Notes on the Dakota Indians. St. Paul: Minnesota Historical Society.

Pond, Samuel W.

1908 *The Dakotas in Minnesota in 1834*. Minnesota Historical Collections 12. St. Paul: Minnesota Historical Society.

Robinson, Doane

1904 *A History of the Dakota or Sioux Indians*. Collections of the South Dakota State Historical Society 2.

Skinner, Alanson B.

1919 *A Sketch of Eastern Dakota Ethnology*. *American Anthropologist* 21:164–174.

Spector, Janet D.

1985 *Ethnoarchaeology and Little Rapids: A New Approach to 19th Century Eastern Dakota Sites*. In *Archaeology, Ecology, and Ethnohistory of the Prairie-Plains Border Zone of Minnesota and Manitoba*. Janet Spector and Elden Johnson, eds. Pp. 167–203. Lincoln: J & L Reprint Company.

1993 *What This Awl Means: Feminist Archaeology at a Wahpeton Dakota Village*. St. Paul: Minnesota Historical Society Press.

Using feminist perspectives, Spector presents a very useful and complete analysis of materials from the Little Rapids village site.

Wedel, Mildred M.

1974 *LeSueur and the Dakota Sioux*. In *Aspects of Upper Great Lakes Anthropology: Papers in Honor of Lloyd A. Wilford*. Elden Johnson, ed. Pp. 157-171 St. Paul: Minnesota Historical Society.

LeSueur recorded generally reliable information on many varied aspects of Dakota life between 1683 and 1701.

Winchell, N. H.

1911 *The Aborigines of Minnesota*. St. Paul: The Pioneer Company.

1979 Habitations of the Sioux in Minnesota. *Minnesota Archaeologist* 38(1):18–25.

Initially published in the *The Wisconsin Archeologist* in 1906, this paper gives fair coverage of the range of house types used by the Eastern Sioux.

Woolworth, Alan R., and Nancy L. Woolworth

1980 Eastern Dakota Settlement and Subsistence Prior to 1851. *Minnesota Archaeologist* 39(2):71–89.

The Santee occupied a mixed ecological zone between Woodlands and Plains. Their seasonal cycle used maple-sugaring, muskrat hunting, and deer hunting in addition to gathering and gardening. The authors make an effort to link to Gideon Pond's early descriptions.

Woolworth, Alan R.

1983 The Red Pipestone Quarry of Minnesota: Archaeological and Historical Reports. *Minnesota Archaeologist* 42(1&2):1–137.

Woolworth reprints a range of articles on the quarry from Catlin's account through work by Sigstad.

GENERAL SOURCES

Several general ethnographic or ethnohistoric sources cut across tribal boundaries and provide useful information on group movements, events, and cultural practices.

Bataille, Gretchen, David Gradwohl, and Charles Silet, eds.

1978 *The Worlds Between Two Rivers: Perspectives on American Indians in Iowa*. Ames: Iowa State University Press. (Revised 2000, Iowa City: University of Iowa Press.)

The papers in this volume cover a range of issues from Iowa's archaeological past into contemporary social issues. Many of the chapters are authored by American Indians and most have to do with the Winnebago, Meskwaki, and Omaha in Iowa.

Dorsey, George O.

1886 Migration of Siouan Tribes. *The American Naturalist* 20:210–222.

One of the earliest published suggestions of Siouan origins in the lower Ohio River drainage appears here.

Green, William

1993 Examining Protohistoric Depopulation in the Upper Midwest. *The Wisconsin Archeologist* 74:290–323.

Depopulation of native groups between AD 1520 and 1620 was not monocausal, and consideration of the relative importance of each factor might prove useful. In the Upper Midwest, diseases may have reached the area ahead of actual European contact through trade networks, exacerbated by climatic change.

Hall, Robert L.

1997 *An Archaeology of the Soul: North American Indian Belief and Ritual*. Urbana: University of Illinois Press.

This wide-ranging volume considers many rituals of native peoples and how they would be reflected archaeologically. Winnebago, Meskwaki, Osage, Omaha, and Dakota practices, among many others, are discussed.

Hollow, Robert C. and Douglas R. Parks

1980 *Studies in Plains Linguistics: A Review*. In *Anthropology on the Great Plains*. W. Raymond Wood and Margot Liberty, eds. Pp. 68–97. Lincoln: University of Nebraska Press.

The authors review a range of topics related to Plains Indian languages. Entries on Siouan languages, particularly Table 3 on page 80, indicate that most of the Siouan languages demonstrate at least a thousand years of separation with those most closely linked to Oneota (Osage, Dakota) 1200–1300 years apart from Winnebago.

Lowie, Robert H.

1963 *Indians of the Plains*. New York: American Museum Science Books.

Several of the Siouan-speaking groups are treated in this overview of Plains Indians. Lowie uses a comparative topical (art, subsistence, etc.) approach.

Mason, Carol I.

1988 *Introduction to Wisconsin Indians: Prehistory to Statehood*. Salem, WI: Sheffield Publishing Company.

A general archaeological, historical and ethnographic coverage of Wisconsin Indians, Oneota is covered on pages 60–61, and “what Oneota represented in prehistoric Wisconsin remains something of a puzzle” (p. 60), with Ioway and Winnebago being the likely descendants. The remainder of the book examines cultural practices cross-tribally.

Powers, William K.

1972 *Indians of the Southern Plains*. New York: Capricorn Books.

Powers generally covers many of the tribes that now live in Oklahoma, including the Dheghia speakers and Chiwere speakers. The chapter entitled “The People” gives a short synopsis of each tribe. In following chapter, cultural practices are largely coalesced.

Ritzenthaler, Robert E.

1949 Tie-ups Between Prehistoric Cultures and Historic Indian Tribes in Wisconsin. *The Wisconsin Archeologist* 30:36–37.

Ritzenthaler briefly discusses the continuity between prehistoric Woodland sites and Historic tribes in two “lineages.” Menomini, Sauk/Fox and Potawatomi, and Eastern Dakota Sioux. He mentions the transition of Upper Mississippi into Winnebago and Ioway.

Ritzenthaler, Robert, and Pat Ritzenthaler

1969 *The Woodland Indians of the Western Great Lakes*. Garden City, NY: Natural History Press.

A brief, comparative overview of cultural practices, the book uses the Fox and Winnebago as examples, but tends to emphasize the Chippewa.

Springer, James W., and Stanley Witkowski

1982 *Siouan Historical Linguistics and Oneota Archaeology*. In *Oneota Studies*. Guy E. Gibbon, ed. Pp. 69–83. Minneapolis: Department of Anthropology, University of Minnesota.

Using linguistic information, the authors suggest that a single source origin for Oneota-Mississippian is not supported. They also suggest an AD 1000 separation in Central Siouan into Proto-Dakota, Proto-Chiwere/Winnebago, and Proto-Dheghia. All were located in the same geographic area. Charts on pages 64, 76-77 are of considerable interest.

Stout, David B., Erminie Wheeler-Voegelin and Emily Blasingham

1974 Indians of Eastern Missouri, Western Illinois and Southern Wisconsin from the Protohistoric Period to 1804. *In* American Indian Ethnohistory: North Central and Northwestern Indians-Sac, Fox and Iowa Indians II. David A. Horr, ed. New York: Garland Publishing Co.

This detailed summary of the Royce Area 50 and environs was prepared for the Indian Claims Commission Docket 83. It examines a range of early documents regarding the movement of the groups.